

Nation



Volume 7, No. 12 • May 5, 2000

**Waskaganish Cultural
Centre: Digging Up
the Past**

Company Diaries

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the last minute and more...

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THIS IS NOT A HOAX

This is an anti-chain letter. It was written by Jed Hartman, not a missionary and not from South America or Asia, in November of 1994, and modified slightly several times since then. There's no way to tell how many times it's been "around the world" or even what that phrase means though at the time of writing it has never been around the world in any sense.

You are under no obligation to forward this letter. Nothing bad will happen to you because of failure to forward it. Furthermore, this letter absolves you of all bad luck you might otherwise have experienced through failure to forward other chain letters. That means you never again have to write "I'm not superstitious but..." on a chain letter and send it on; you never again have to worry that if you don't forward a chain letter Bad Things will happen to you. You may wish to keep a copy of this letter around for future use, but you may also dispose of it immediately without ill effects. If you do pass this letter on, please send only a single copy of it to any given recipient; never send multiple copies of anything to anyone. Mailbombing someone with this letter is every bit as bad as any other form of mailbombing.

Please note that by forwarding a standard chain letter to someone, you are saying, in effect, "If you don't do what I tell you to do, something bad will happen to you." Would you make such a threat under any other circumstances? Would you be upset if someone else made such a threat to you? Just say no, don't be a victim of bad luck wished on you by others.

In 1994, Liz Berry received a chain letter. She sent it on, with this note attached: "Fully aware of the perversity of perpetuating this silly superstitious nonsense, and sharing the annoyance I know you now feel upon receiving it, I nevertheless feel compelled to hit you with the following... besides, who knows?" Don't be like Liz, don't feel compelled to forward arrant nonsense (in the form of a patently false letter which, after blatantly lying, insists that you obey it or suffer). Any potential bad luck resulting from failure to forward such a letter is negated by the letter you're reading right now.

Gloria Acosta received the same chain letter. She sent it on too, adding, "I'm very sorry, I hate to do this but I'm not about to break this also..." Don't apologize and don't

feel bad; break the chain and demand to know why your friends are threatening you. If they're worried about bad luck, give them a copy of this letter. Don't threaten people just because you've been told that you must or else.

Please feel free to modify or excerpt this letter to suit your circumstances. It's in the public domain. Nobody ever modifies the standard chain letters (have you ever known anyone who's changed them? If you changed one, you wouldn't be forwarding it exactly, so you might get bad luck, right?), so how did the testimonials get into them? You know the ones "Mikhail Sarnikov received this letter and didn't forward it. In ten hours he was pummeled to death by thugs. Two days later he remembered the letter and sent it on; he instantly won the lottery and was elected President of the US." I got news for you: those testimonials are fakes, written by the original authors of the chain letters. Consider this: how could the information about what happened to a recipient get into the letter, after the person forwarded the letter (or failed to)?

And while we're dissecting chain letters, how does a chain letter know how many times it's been around the world? Does it come with a map? Does it have a visa? No; the author simply thought it sounded good to say it had been around the world a bunch of times. (Does it count if the letter only makes it halfway around the world and then gets sent back? What exactly does "around the world" mean here, anyway?) Besides, the most popular chain letter in circulation claims to have been written by "a missionary from South America" and says it "comes from Venezuela" if so, then why is the "original" of it "in New England"?

Good Luck but please remember: In ten years of receiving chain letters, I have never once passed one on. I've never once experienced bad luck because of not passing one on. I've never known anyone who's experienced good luck because of passing one on. Others I know have also refused to propagate the chain, and have never experienced bad luck because of it. You can do it too; disbelieve those letters and break the chain. And if you can't disbelieve, just remember that this letter will prevent any bad luck you might experience from breaking any chain letter. This is no joke.

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the Nation

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ON THE COVER

Jim Chism & Sinclair Diamond

Photographer: Neil Diamond

Cover Design: Sylvia Tennisco

reznotes

by Ndiamon

Someone said at one of our meetings, "Let there be a Millennium Issue!" There was one and we saw that it could be good. That was a long long time ago.

Another meeting was scheduled. The second of many to come. It was decided we have the "best of The Nation." Pieces you would recall reading before.

Somewhere in this issue read Will's crazy award winning story of our visit as guests of Hydro-Quebec itself. We also have for your reading pleasure, again, Ella Saganash's winning story, Overcoming the Adoush. Florrie Mark Stewart's version of the legend of Chichibuyuuu. We also decided to throw in a Cree@large or four for old times sake but settled on two. To show how much we love you we have chosen old Nation letters with stamps intact.

We of course decided to put in the always popular advertisements.

We called another meeting over coffee and it was a good one. We decided to take the word millennium off the cover because everybody got really tired of hearing the word at countless meetings and discussions over coffee, on TV and at parties. We would try to fit in everything from our original story list but we had to cut some of the better pieces for the next millennium issue and to confuse competitors.

We had a giant section on Native heroes. The now mythic Crazy Horse, the only major native figure of the time never to be photographed and a man who's graven image is now being carved out of a mountain on the land he fought for. I guess you could say the land is with him.

Sitting Bull, the war Chief and man of medicine who fought with Crazy Horse, is the man in the lead photo. Sitting Bull was the personification of bravery. During a seige, he threw the one opponent left his loaded rifle and attacked him with a coup stick. He lived to tell the story and do it one better.

Sequoyah, who developed written Cherokee, thereby giving birth to the first Native newspaper, the Cherokee Phoenix. We would have to leave so many of them out we'd feel bad about it. We have these and others in our Cree Timeline. The Timeline covers Cree History from 2,000,000 BC to 2000. Impossible!

did work start on the dams? The year present day Waswanipi was built? Estimated number of caribou that drowned in Caniapiscou? The year Natives had the right to vote?

Is that your final answer? Okay, check your answers on page 22 on and no cheating, class.

We also had the transcript of the words of spirits. You heard right, the Flying People. What other magazine could claim that and mean it. Only the National Enquirer and some of those tree-hugging, hemp-growing, granola-eating, crystals-for-sale new age magazines, that's who. The recording is of the last shaking tent ceremony held in Waskaganish in 1964. Then known as Rupert House, Fort Charles in the 1600's. I call my home Mudville in the spring and after every rainfall. Others call it Ganiohgashee.

Later at another impromptu roundtable discussion, the layout artiste handed me a rough copy and it felt good, heavy and meaty, the way a good magazine should but it still wasn't done. The only thing missing was a few photos and Rez Notes. As usual. The deadline and another meeting loomed.

Someone quipped, "I'd like to see it this millennium." The jokes were starting to seem like we'd been working on it for a millennium. At the last minute we were still discussing the cover price. I suggested \$3.50 greedily. "That was the best meeting we've had." we agreed as we walked out of the cafe. Someone said, "I just want to get it out of here."

So it will be here soon in all it's glory. Take care of it. Share it with your friends. Read it in solitude daily for inspiration. Refer to it as often as possible in social situations and read of its passages aloud. Take it to yoga class with you. Or the movies. Frame it. Give it as a gift to the unfortunate, the needy and the meek. Send it out into the world. Don't leave home without it. It's yours.

I know it sounds like we did all the work and attended all those meetings but you helped out a bit. There were many writers left out so if one of them is you, write us a letter. And we'll have a meeting.

The Nation is published every two weeks by Beesum Communications.

editorial board

Ernest Webb, William Nicholls, Alex Roslin

director of operations

Catherine Bainbridge

iyiyuu ayimuun editor

Brian Webb

photography

Neil Diamond

graphic design

Sylvia Tennisco, Richard Lawson

director of finances

Linda Ludwick

sales representative • montreal

Aaron MacDevitt 514.341.9192

sales representative • val d'or

Yvon Boisvert 819.874.6977

layout & production

E. Webb, A. Roslin, W. Nicholls, N. Diamond

administrative assistant

Deantha Edmunds

thanks to:

Air Creebec

Printed by Quebecor.

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Publication Mail #0584584

ISSN #1206-2642

THE NATION IS A MEMBER OF:

The James Bay Cree Communications Society
Circle of Aboriginal Controlled Publishers
Canadian Magazine Publishers Association
Quebec Community Newspaper Association
Canadian Community Newspaper Association
Les Hebdomadaires du Québec



WHERE TO REACH US:

POSTMASTER:

5505 St-Laurent, #3018, Montreal, QC. H2T 1S6

Please address correspondence to:

The Nation Production Office

5678 Park Ave.

P.O. Box 48036

Montreal, QC H2V 4S8

Editorial

Tel.: 514.272.3077 Fax: 514.278.9914

TOLL FREE: 1-877-814-9011

The Nation Head Office

P.O. Box 151, Chisasibi, QC, J0M 1E0

e-mail: beesum@beesum-communications.com

on the web: www.beesum-communications.com

SUBSCRIPTIONS

Individuals & Institutions: \$45

ABROAD: Individuals: \$70 U.S.

ABROAD: Institutions: \$85 U.S.

Payable to Beesum Communications

Nation

Pop trivia quiz! What month and year



CHIEF WARNS OF CORPORATE PLANT THIEVES

Xahw Chakash barely had time to pack his bags before his first visit to Iyiyuuschii. "I didn't bring any documents, not even a sweater," he laughed.

But as soon as he arrived in Waswanipi a few weeks ago, the Mayan chief from Chiapas, Mexico, felt right at home.

"They told me I couldn't come here to live because it's too cold. But I saw I could survive here. I could share with my brothers," he said. "I felt like in my own family. I feel it's the same society."

Chakash traveled from one end of North America to the other in order to build bonds with other indigenous cultures, and help preserve his own. On his way back to Chiapas, he stopped by *The Nation* to explain the threat his people face from foreign pharmaceutical companies.

Chakash, whose Spanish name is Sebastián Luna Gómez, is from the Tzeltal Nation, who are part of the ancient Mayan civilization. He founded and heads the Chiapas Indigenous Healers Association, which now has 1,800 members. He is 15 years into his 20-year term as chief. In July, he will be running in Mexico's federal elections.

In 1994, Chiapas was the scene of an indigenous insurrection led by the Zapatista Army of National Liberation. Today, there is an uneasy truce, but Chakash said Chiapas is still overrun by government soldiers and military-backed death squads.

Chiapas, like Iyiyuuschii, is rich in natural resources. Hydro-projects in the state provide 35 percent of the country's electricity.

Most of the healers in Chiapas are Elders. Like in

Iyiyuuschii, they are working hard to pass on their knowledge to the younger generations, even children. But this ancient knowledge is under the gun from pharmaceutical companies that are eyeing local plants and indigenous knowledge, and seeing big bucks.

Could a root found in Chiapas cure diabetes? Can the herb your grandmother uses to make medicine cure cancer?

Multinational corporations are already moving fast to patent the biological resources of the world. In Chiapas, a Western-led business consortium is pressuring Chakash's association to allow research on the state's vegetation.

"They've been stealing our knowledge all over Mexico. What happens when they do research is they patent information and they start producing pharmaceutical products, and there is no return (to Native peoples)," he said.

"And then the communities can't use the same knowledge to heal ourselves after that. We have to pay for it. And it's our own knowledge," said Chakash.

The companies aren't just trying to patent one or two plants, he said.

"They're going to do the whole region's biological resources — all natural resources of Chiapas. If they find a plant that has very strong properties that can cure cancer or diabetes, the multinationals are going to patent that, and then they will sell this medication at a very expensive price," he said.

"It's going to happen here (in Canada), too. We have to find ways to defend our knowledge. We can help each other."

by Alex Roslin

"Planting a seed for tomorrow"

Xahw Chakash was thousands of kilometres away from his native Chiapas, but he felt like he was with family.

The Mayan chief was in Waswanipi several weeks ago learning about the Cree way of life, sharing experiences and hoping to establish a long-term bond between the Native peoples of Mexico and Crees. Here's what he told us...

"I was really happy to be there, to share with the people. I was really happy to meet the authorities and the band council. They welcomed me there. I am really honoured by that.

I learned about their life, about other Native people's lives. We talked together and exchanged on their situation and on our situation, the way we live in Chiapas and what we have to face day-to-day.

"It's not true what the white people told us, that we were exterminated."

But I found that it's the same situation. What we're living in Chiapas, in Mexico, is almost the same situation, it's the same issues, the same needs, as what the Crees are going through here in Canada. I found that we have the same suffering.

There are some differences, but they are very little. It's the same cause. There's no respect for us, there's no recognition.

Thanks to the band council, they are looking for other ways to organize themselves as Native people at the international level, the national level and local level.

It's really important at these levels to exchange our experiences, our ways of life in each country, and even in each community.

We had conversations and we decided to

Please see CHIAPAS, page 9

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Established in March 2000, the Organization for the Advancement of Aboriginal Peoples' Health is a national non-profit organization created to provide a bridge between the Canadian health system and Aboriginal health and healing.

The Organization is an Aboriginal-designed and controlled response to initiatives in 1997 and the recommendations of RCAP, resulting in the development of an Aboriginal health institute dedicated to improving the physical, social, mental, emotional and spiritual health of Aboriginal peoples. A fundamental belief of the Organization is that the advancement and sharing of knowledge in the field of Aboriginal health are key to empowering Aboriginal peoples.

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220-year-old claim enters final inning

The Algonquins of Ontario are hoping that their 220-year-old land claim, one of the oldest in the country, is about to enter the home stretch.

The province's estimated 5,000 to 6,000 Algonquins claim a traditional territory of 8.5 million hectares (85,000 square kilometres) that stretches from North Bay to Hawkesbury, 60 kilometres east of Ottawa.

The claim includes the nation's capital and surroundings.

The journals of the Jesuit missionaries and French explorer Samuel Champlain attest to the Algonquin presence in this area dating back as far as 1603.

In 1761, an English fur trader's journal noted that the entire Ottawa River valley was Algonquin country.

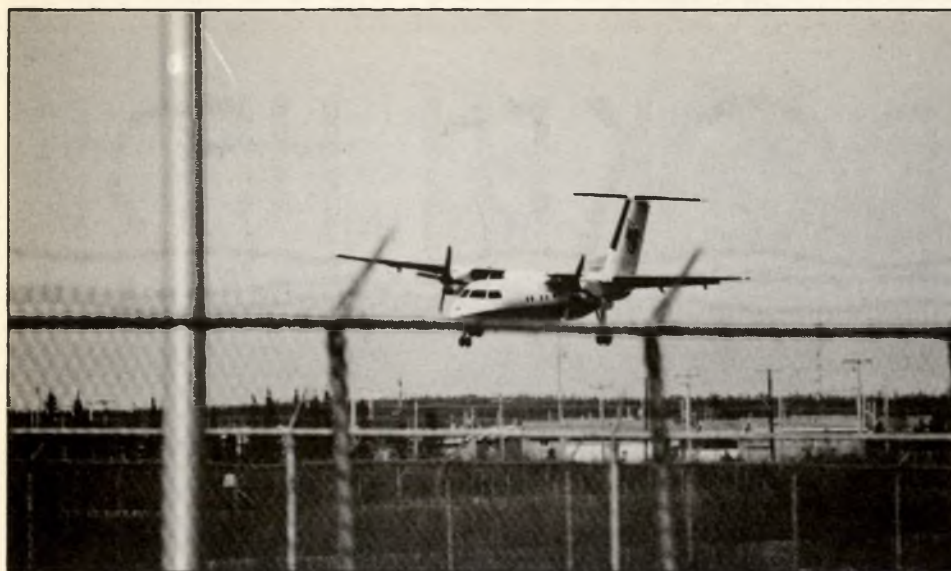
When the British defeated the French in the Seven Years' War in 1760, the English king promised that the First Nations allied with the French, including the Algonquins, could remain in their lands if they chose to. Three years later, the king signed the Royal Proclamation of 1763 in which he gave his word that no settlers would occupy the land of the Algonquins and other First Nations without a treaty being signed with that nation.

Those promises weren't kept. Thousands, then millions of Europeans flooded into the Ottawa River valley, pushing aside the Algonquins. No treaties were signed and, today, Pikwakanagan (or Golden Lake) is the only Algonquin reserve recognized in Ontario.

"There were promises from the French and the English that they wouldn't come and settle the land without compensation, but of course they kept coming," said Kirby Whiteduck, a land-claim negotiator in Pikwakanagan.

The Algonquins kept getting moved around and got dispersed through the region. Ten years ago, according to one newspaper report, there were only 500

Please see ALGONQUINS, page 9



ALMA STRUGGLES TO KEEP OUT AIR CREEBEC

It seemed like a simple business expansion. Air Creebec wanted to expand its operations in the Lac St-Jean region by adding a daily Alma-Montreal flight.

But Air Creebec's plan has walked into an unexpected political storm.

The mayor of Alma has refused to let Air Creebec use the city's airport. He even threatened to launch a boycott campaign against Air Canada — an affiliate of Air Creebec — if the Cree-owned airline persists in trying to start a Alma-Montreal flight.

Quebec Natural Resources Minister Jacques Brassard, who represents the Lac St-Jean in the National Assembly, has also weighed into the dispute. He told reporters last year that Air Creebec's move could put regionally-owned Air Alma out of business. He said there's only room for one airline in the city.

Air Creebec went to court last year in an attempt to get access to the Alma airport, which is owned by the municipality.

"When the airport was transferred from Transport Canada to the city, there was a clause that everyone could use it," said Air Creebec president Albert Diamond.

"It's a public airport. The terminal should be public also," said Dave Bertrand, the Cree airline's director-general.

Diamond said Air Creebec is in a good position to attract flyers on the Alma-Montreal route away from Air Alma.

Air Creebec's modern Beech 1900D plane is pressurized, bigger and faster than Air Alma's Embraer Banviterante, which

isn't pressurized and so can't fly high enough to avoid bad weather.

The Cree airline already has a daily flight between Montreal and the Lac St-Jean city of Roberval, which is only 20 minutes by plane from Alma. This flight now breaks even, but a stop in Alma would allow it to start making a profit for Air Creebec, said Diamond.

Air Alma is worried about the competition. Its Alma-Montreal flight is the core of its business. The airline's president, Jacques Simard, says the terminal is too small for two airlines. "It's a small terminal. It's not Dorval. There isn't room for more airlines."

Air Creebec's Bertrand disputes this: "We feel there is room."

But the dispute may soon be taken over by developments in Canada's restructuring airline industry. In November, Air Canada became the country's sole national airline after it bought Canadian Airlines.

The two airlines each had their own network of regional affiliates. Air Creebec, for example, is affiliated with Air Canada. This means Air Creebec customers qualify for Aeroplan points and are part of Air Canada's ticket-reservation system.

Air Alma, on the other hand, was a Canadian Airlines affiliate.

Air Canada is now figuring out how to integrate Canadian Airlines affiliates and their flights into its existing network.

Air Creebec is hoping that it — and not Air Alma — will be Air Canada's new connector for the Alma-Montreal route.

If that happens, Air Alma's days may indeed be numbered.

by Alex Roslin



A CHALLENGING OPPORTUNITY IN THE TEACHING PROFESSION AND CAREER

The Voyageur Memorial School of Mistissini, Quebec, is looking into the new millennium to have Cree persons as elementary and pre-school teachers for its' school. These persons must be committed and dedicated to a teaching career. The teaching career being offered is full of challenges and unique experience. To compensate the challenge and unique experiences, the teaching career offers employment security and attractive benefits.

If you are one of these Cree persons who wish to pursue this career, the following information is for you.

The criteria is as follows:

- must be a Cree beneficiary
- must have a secondary V diploma or equivalent high school diploma, but exceptions are made for teachers of Cree Language and Culture Program. However, having a Secondary V diploma would be an asset.
- be, at least, twenty-two (22) years of age to enter the University du Quebec a Chicoutimi Teacher Training Program.
- for those persons wishing to enter the McGill University Teacher Training Program, the minimum age requirement is twenty-one (21) years of age.
- for those persons who are younger than the above minimum age requirement, the requirements must be two (2) years of CEGEP education or its' equivalent.
- must be committed and dedicated student to earn the teacher diploma and accept the challenge to teach at the Voyageur Memorial School.

Come and explore the opportunities Voyageur Memorial School has to offer.

For more information on the above or to register for the above opportunities, please contact:

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Chiapas_



PHOTOS COURTESY OF CATHERINE LUSSIER

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have a formal agreement of mutual cooperation to exchange experiences with our brothers, the Crees.

I hope we'll be able to work together to build a new life and to recuperate our Native knowledge.

This is a first step for the future with our Native brothers. It's like planting a new seed for tomorrow so we can share.

Not only in production or commercialization -- we can do many things, we can work very seriously to reinforce our cultures, to protect our language, our own education.

Every day there are problems emerging. These problems create needs and we have to find solutions, and we can find solutions with our brothers to share mutual support. Through these types of agreements we can visit each other as Native people.

It was not true what the white people told us, that we were exterminated, that we didn't exist any more. I see we keep building our history. They're going to teach us many things -- our caves, our sacred water, our mountains.

We have to take care of our mother nature and the father sun. We have to respect each other. We're going to a new humanity. Thank you very much...

In Waswanipi, they are talking about their



way of life, and they told me I couldn't come here to live because it's too cold. But I saw I could survive here, I could share with my brothers, I felt like in my own family. It was like my brothers.

I feel it's the same society. I learned other ways of life, how they live, how they survive in the bush. I can live in the Cree community. It's the same environment. I could share directly in the community.

I saw how they live. I really wanted to see the community. They gave me traditional food. We went house to house visiting.

Thanks to the team that organized this, Diane Cooper and the band council. I want to thank them for this visit. They let me meet a lot of trappers and hunters. I was really honoured. I'm sad I had to come back because I wanted to stay. I felt like a white man because I couldn't communicate with them.

But I brought a friend [points to Catherine Lussier from the Institut nationale de la recherche sociale] and she helped with the translation. I send greetings to the communities. Thank you."

Algonquins_

continued from page 7

known Algonquins in the province. Then, in 1991, the Ontario government finally agreed to hear the land claim, followed by Ottawa in 1992. Now, Whiteduck said, it's estimated there are 5,000 to 6,000 Algonquins in Ontario.

The negotiations haven't exactly proceeded at lightning speed. Since 1994, Ontario and Canada have changed negotiators five times, each time setting back the talks by a few months.

Any day now, the Algonquins are expecting the government side to come to the table with a mandate. A final agreement-in-principle could be hammered out in a year, though Whiteduck said it'll probably take longer.

He said the Algonquins have records of 29 petitions, speeches and band council proceedings going back to 1772 in which they asked for recognition of their title to the land.

The earliest records request that all settlers remove themselves from Algonquin land. In the early 1800s, when it was becoming clear outside settlement couldn't be turned back, they asked for compensation for the land that had been settled and recognition of title to the remaining land. "But that never happened," said Whiteduck.

This, despite the fact that the Algonquins had sent warriors to fight alongside the British in both the American Revolution and the War of 1812.

TIME TRAVELLING

In 1668, the English ships, the Nonsuch and the Eaglet sailed for the shores of what would be later known as James Bay. The Crees knew it as Wiinipauwkh. The English christened it Charles Fort.

In the 1980's, Jim Chism and Sinclair Diamond, conducted archaeological digs in Waskaganish and found food bones, clay pipes, bricks, gunflints, gun parts and musket balls. Chism describes Fort Charles as a 1668 pilot project.

"A place like Charles Fort is an important part of Canadian history. It was not only the beginning of the Hudson's Bay Company but the first time any northern people had sustained contact with the English. This turned the trade around because there was trade a long time before the English or the French came here. In 1686 it was attacked and dismantled by French military and paramilitary forces even though the French and English were not at war."

Sinclair agrees with Jim on Cree history. "I was going through the archives here and found the dates and years when the actual story took place. The Elders who tell the stories about old times... Some of them were from way, way back. The story tells it like it was only yesterday."

Born three years ago, the Waskaganish Cultural Institute is housed in a nondescript riverside building lacking running water and many rooms in half repair. Fitting the "pieces of the jig saw puzzle together," Jim and Sinclair study the stacks of books, journals, photos, church records, Hudson Bay Company archives and the oral history of Cree people.

How long do you think this work will go on we asked. "It will go on just as long as we have money. Genealogy is something you pass on to the next generation. It keeps going as long as you're producing people," joked Sinclair.

We visited and chatted with Jim and Sinclair during a recent visit to Waskaganish.

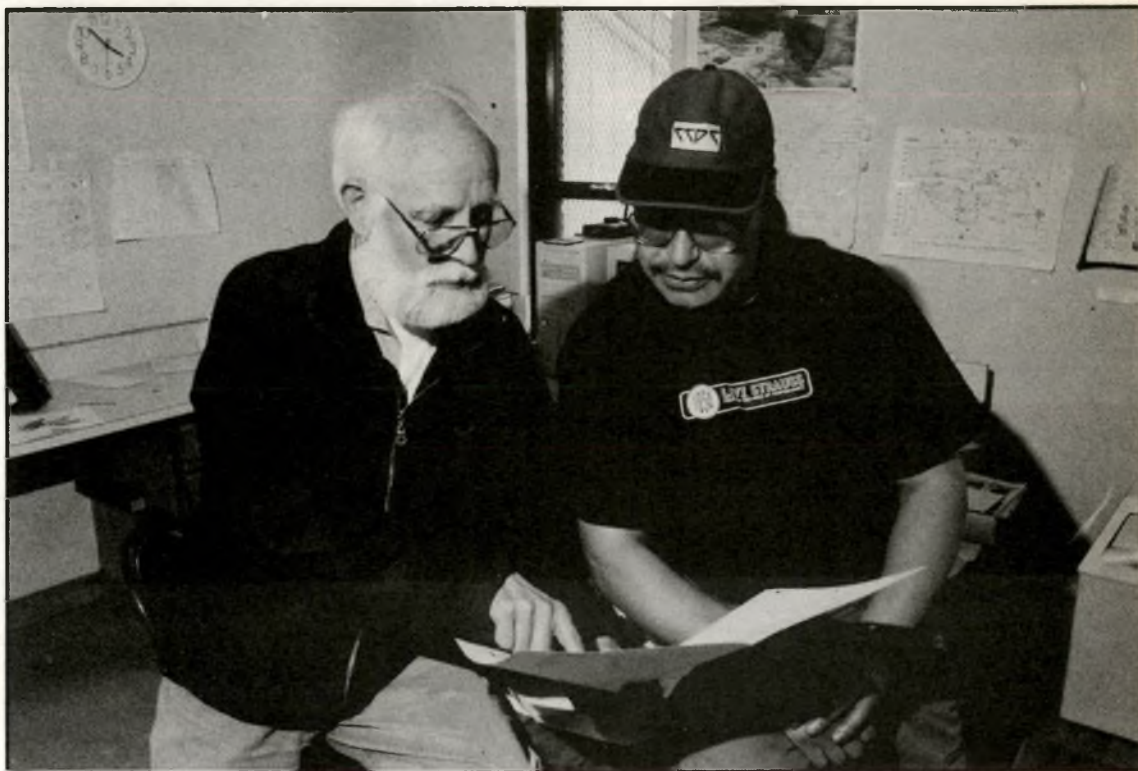
...How does it feel like to dig up your back yard and find all this history?

Sinclair. (Silence... Nods...)

Jim: He's saying that's not his history...

Sinclair: Direct that question to him. (Laughter)

Jim: People traded with each other and items from all over the continent were traded. When the French and the English came in they brought exotic goods. Exotic goods just like today, we have



gadgets and things that are new. People back then felt the same way. If it was new or exotic it was enjoyed and appreciated. It was all down there and there was about three middlemen between down there and here. So the guys here got the worst deal for most of the goods. The English came here and that's what turned it around for the people who lived here. They were now the source for exotic items for the trade.

So the English and the French were always at odds with each other?

Jim: As soon as the French governor down south heard about the English around the Bay he sent a religious emissary, Father Albanel, to check things out and see what they were up to. He also tried to get people to realign themselves with the French trade.

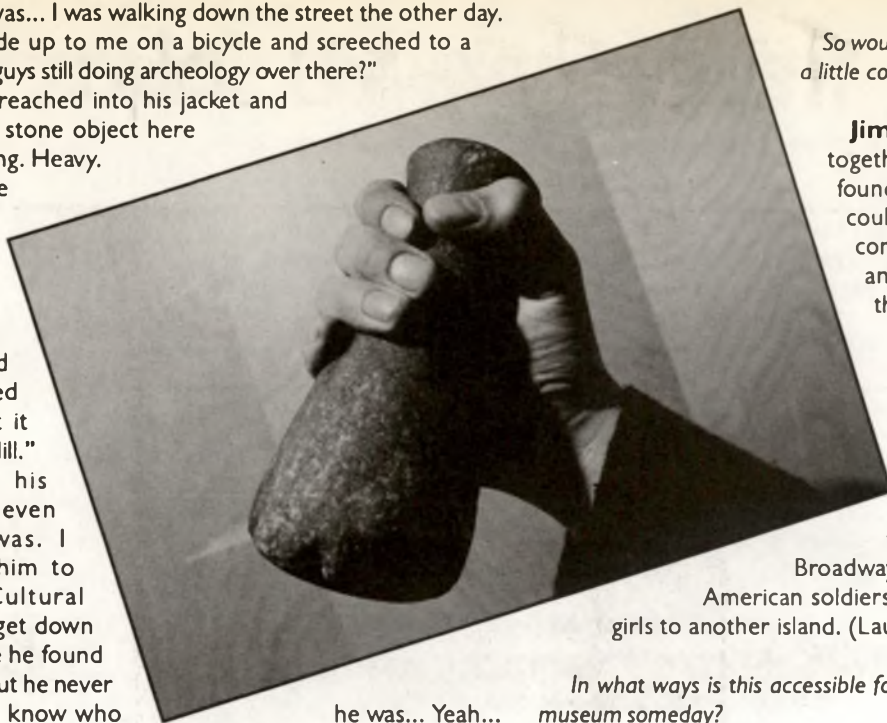
What kind of artifacts have you found?

Sinclair: We found a Stone pipe and an arrowhead.

Jim: lots of small pieces of chert that had been used for cutting and scraping. Post holes where you can see where there have been posts for a Miichiwaahp or some other tent with poles driven into the ground. That is very much under appreciated in terms of preserving the waterfront because that is where you find these old camps. They are very easily disturbed, you just go once with a bulldozer and it doesn't take much to destroy a little stain in the sand where you see a post had been driven in.

What about the pestle that's sitting there? (Pointing towards the other table.)

Jim: Oh! This was... I was walking down the street the other day. A young fellow rode up to me on a bicycle and screeched to a stop and said "you guys still doing archeology over there?" I said "yeah." He reached into his jacket and pulled out this big stone object here about six inches long. Heavy. He said "here would you like this?" I looked at it and saw it was a pestle or pemmican pounder. I said "yeah sure!" I asked him where he got it and said "Smokey Hill." He rode off on his bicycle, I didn't even know who he was. I hollered out to him to come by the Cultural Centre so we can get down and find out where he found it and everything. But he never showed up, I don't know who its from Smokey Hill. That's a so from here. It might've been used to pound dried fish to make fish pemmican.



he was... Yeah...
big fishing spot 20 km or

What do you think of the last names and where they come from? Do you have any interesting stories or have you found out any interesting facts?

Jim: Yes, quite a bit. The latest one is the Cowboy one that was in the *Nation*. That was pretty interesting to look through to find out where they originally came from. The changes came when the Indian missionaries came in and baptized everybody. Old names seemed to disappear and were replaced by the present names used now. Like Jacob Wabinoshkum was eventually replaced by the first name of the father. Wabinoshkum was one of three brothers. One was called Six Geese and the other Jolly. They had three individual names and were perceived as three different families. You can see these families today except for Six Geese, we're not sure what happened to him. When Wabinoshkum started baptizing children that's when they started doing this sort of thing where they changed the names. Wabinoshkum had three sons, one was Jacob, one was Jonah and Robert. That started off three more families, the Robert family, the Jonah family and the Jacob family. This went down for two generations right there. So you might have a lot of family names but they can be traced back to one grandfather. That's six or more families with the same grandfather. There were some surprises.



So would that make searching out the names a little confusing?

Jim: In some cases yes, it's like putting together a jigsaw puzzle. One thing we found out pretty quickly was that we couldn't just look at the names in the community because people move out and move in. You have to look in all the communities.

Especially when the canoe brigades used to come in. There would be marriages, especially the women from Waskaganish. They used to hide the girls when the Mistissini canoe brigade would come in. They took them over to Nooskan. Just like in the Broadway show "South Pacific" when the American soldiers came to the island they took the girls to another island. (Laughter)

In what ways is this accessible for the people? Do you hope to see a museum someday?

Jim: It can happen on many levels, like last night, after supper. Two groups came in to come in to see what we were doing, what we might have. Another one came in looking for their family history. Looking through church records and looking for some of their kin folk. A lot of people are asking, so we're bringing them in and help them in what they're interested in. And we have show and tell days. That's a lot of fun.

Sinclair: Someone can come in and say "I'm looking for this, I want to know a little bit more of this." We're a resource centre.

Jim: We're trying to develop tools that people can use. Search tools, building up family genealogies, photo collections, a library. We're in a building phase. At the same time we're doing special projects. There was some concern brought up by the Elders council about the unmarked crosses at the cemetery. Sinclair has gone out and made a map of the crosses and stones. We were hoping, with the elders, we could get them marked. We had an exhibit once of family history, genealogy, Island naming, place names and photographs over at the Kanio Kashee Lodge. People came in and I guess they were expecting to be there for a few minutes. They start looking at that stuff, we had

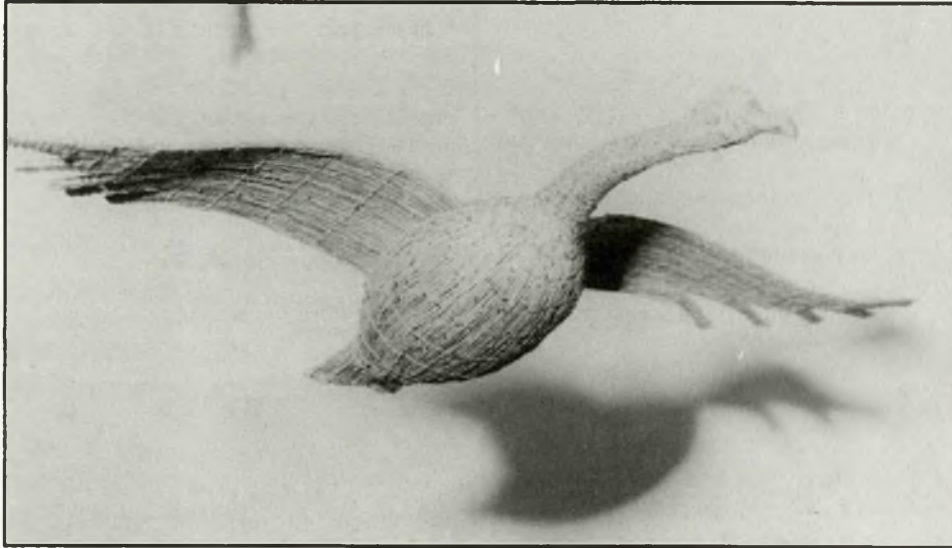
the church records right there. They would look at the genealogy on the wall, then sit down to look at the church records. And an hour and a half would pass then maybe they would leave. (Laughter) We concentrate d a lot of our energy towards the family history. People really enjoy that.

"GEAS KEELD BY YE NATEVES"

Everybody loves a good goose story. How many times have you recounted the time when you shot the whole flock or made that amazing shot?

Your story may not go down in the history books. But then you don't have the store manager recording your results down in a log book. The Hudson Bay Company Managers were required to keep a log of activities during their tenure at a post. Here are some that I found in the compilation of the journals done by Dr. Toby Morantz of McGill University for the Cree Regional Authority for use by the Cree Cultural Coordinators.

Ernest Webb



GREAT WHALE RIVER DISTRICT REPORT, 1815

In the spring Geese are not found here but a little farther Southward they are numerous.

Tues. May 24, 1887 - [Mepille arrived and worked in the oil house] [7 partridges, 3 seals, 5 geese and 12 waxies were caught during the month of May 1887]

102 waxies and 18 geese were caught during the month of Sept. 1890
80 seals, 5 geese, 4 ducks and 1 waxy were caught during the month of May 1896

6 geese and 137 waxies were shot during the month of Sept. 1896
150 fish, 12 ducks, 7 moose, 7 geese and 35 waxies were caught during the month of Sept. 1897

61 seals, 8 partridges, 6 geese and 4 ducks were caught during the month of May 1898

There were 79 waxies, 2 geese and 1 seal caught during the month of July 1899

Fort George 1806

May 9 Received three geese from [Staumou] an Indian. Capt. Patashuanoo and Wapmakathinus with a large party of Indians came down the river, when myself and two men secured as many of their sleds as possible, the others fell into the hands of our opponents who met them above our house.

May 20 At different times till this date have received a quantity of geese from the Indians. The river ice broke up.

May 26 Received a quantity of geese from the hunters.

May 30 Some Indians who have been shooting geese for the Canadians came here and were very quarrelsome and abusive because brandy was refused them.

Jun 7 The whale boat returned with geese from the northward tent

accompanied by Captain Cawpisouiss and his gang, whom she fell in with on her passage, and has secured the whole of their trade.

Fort George 1807

May 7 An Indian lad from the goose tent, came for a farther supply of provisions for Jacob Atkinson. They have seen some geese but kill'd none, and are all starving, this lad has ate nothing for three days last past.

May 14 Supplied the Indians of yesterday and they went away.

May 17 Two Indians came from the goose tent, for some more salt. Received 30 geese from the man who is there to conduct the hunt.

May 18 Sent the Indians of yesterday with salt to the goose hunt.

May 20 Received geese from home hunters, and sent them some gunpowder, etc.

May 24 The river ice broke and continued in motion most of the day.

May 29 Two lads came in with geese, sent them with a canoe to the South branch, to bring in an Indian,

Fort George 1817

May 10 ... at present there is only one Indian at the place for that purpose [to hunt geese] Cutaquis returned. He brought 30 birds but has only seen Nasapaabbino who will soon come in.

May 20 Formerly the goose hunt at this period used to be nearly over, how reverse it is now, not a goose as yet has been brought in; and from the appearance of the weather, will be some time yet 'ere any can be procured.

May 21 ... the Indian of yesterday went away. Furnished him with powder and shot and sent some to other Indians like-wise supplied them with some Provisions to keep them from starving 'till the geese comes.

GOOSE BREAK 2000

May 25 About M. Cutaquis came in again with two fresh geese and went a way directly [this is a very acceptable treat] in the evening G. Atkinsons daughter came in with 2 geese from her father and a request for a further supply of flour for J. Atkinson.

Fort George 1823

There are generally about forty Indians hunting geese at Big River, yet seldom has the hunt produced 1000 geese - whilst one third of that number of Indians have killed 2000 geese in a season at Eastmain. The reason is because there are no Waways at Big River only Grey geese, but at Eastmain there are both Grey geese and waways.

Fort George 1838

May 27 Fine [sic] Indian women and five boys or lads arrived in the forenoon with about 72 grey geese - the first received from Indians at Ft. George this spring.

Jun 8 At about 1 pm. in the afternoon three Indian men, six Indian women and three boys were ferried across the river with about 200 geese which is the bulk of the spring hunt of about 10 Indians, some of whom [six at least] are the best of our northern goose hunters. From this circumstance it will be inferred that the Spring goose hunt at Ft. George will be a miserable one. Which is some degree was anticipated in consequence of the geese being so late in making their appearance in this quarter and of their flying so high when they did come so as to be out of reach of any rifle ...

Fort George 1840

May 8 Several Indians [Coasters] arrived in the forenoon from the neighbourhood of Cape Jones where they passed the greater part of the winter with about 50 MBr. of furs which considering all things, is as much as could be expected from them, as they are but indifferent hunters. After they received a supply of ammunition for the goose hunt, they took their departure for Wastekon where they mean to pass the spring shooting geese.

May 10 A flock of geese have been seen here this evening, which are the first observed here this season.

May 13 Geese and waxies flying in great numbers to the northward.

May 18 The Swallow sent in 21 fresh geese - the first received here this season.

May 20 Two Indian women arrived from the northward with a few fresh geese. They went off again in the evening. An Esquimaux and his daughter arrived on their carriage hauled by a fine train of dogs with upwards of a barrel of seal blubber.

May 23 The Swallow and Meshahkawmeshkum arrived from the southward in the evening with a few geese. They say that the goose hunt of that quarter is at an end for this season for they have not seen a goose fly in that direction those several days [we have not seen any pass here worth mentioning since Monday last] past.

May 24 The Indians of yesterday evening went off this morning to the northward to try what they can make of goose hunting in that direction. So far they have not brought many to the House.

May 25 Several Indian women were ferried across the river this morning with a few geese which they brought here from some of the northern goose hunters. From everything that I can learn from these women regarding the goose hunt, we will not fill three barrels with geese this spring.

Fort George 1858

May 15 One Indian wife & boy came in with 11 geese. Two boys came in from Long Sandy with their winter hunt of furs the same for the

bark for the half sized canoe, they have got 60 geese at their tent which our sled will bring here the same time that they take the bark to Long Sandy.

Mistissini Apr. 24. 1878

... very strange no Ducks come yet Geese seen again ... but sky high they keep at a safe distance six fish from the Nets to Day.

May 4, 1881 ... Joseph finished his Canoe lathing To Day saw the first Geese to Day Joseph and Moore had a Shot but got nothing saw Four Deer on the Lake ... finished the Beadroom to Day-

May 10, 1883 Charley and the Boys visited the Nets brought 95 Fish Mainsum on the sickle list a flock of Geese seen to Day.

Apr. 28, 1887 Thomas arrived brought 8 MB of Fur has seen Geese to day and we saw a Gull here to day.

May 12, 1890 still cold and snowing all day no Summer I think this year not any bare ground yet ... 5 Geese seen to day for the first time this Spring.

Apr. 28, 1905 ... Old Moar shot 2 grey Geese in the narrows to Day...

Waswanipi Apr.25.1916

One large flock of geese passed today

May 9, 1926 had a feast in my house on geese waxes & ducks and Beaver

Apr.26, 1933 first geese seen at the post

May 16, 1933 [a Waswanipi Indian hurt eye in a shotgun accident - taken out by plane to hospital in Senneterre - not named]

May 31, 1933 reports regarding spring hunts...very discouraging and we hope for better results from far north Indians who have not been in all winter.

Kaanaupscow Reports 1938-41

Apr 29 Sammie at chores also making duck decoys. Saw a couple of geese in p.m.

May 7 Geese and ducks becoming quite plentiful now - still none shot.

May 9 Made a checker board and men - will keep a couple of Indians interested in the spring.

Oct 22 Had a try for geese late afternoon but no luck.

Eastmain 1742

Apr 24 The hunters brought me a goose.

Apr 30 This morning I went down to the goose tent to encourage the Indians to kill geese. In the evening some Indians came in with goods which I refer trading till tomorrow.

Eastmain 1749

Mar 31 A Indian and family from the So. end pechthair tent hear to kill geese. Now I encourage all the Indians I can to get what geese I can in the Spring.

Apr 7 Only one hand making fether bags for the Indians at gouse season.

Apr 13 Had keld 4 geese by the natives which I saved out to the people. Came in an Indian from Yenoret and family to hunt geese for the Factory and acquainted me of how of our gus hunters dead and wife and child of one a very hard winter for fethers among them.

Apr 14 I saved five Indians powder and shot to kill geese.

Apr 20 2 employed a hunting goat to geese.

Apr 22 Our Indians is all gone to the gous tents.

Apr 23 Two Indians from the East end to hunt geese they acquainted one more of our gous hunters would come but only they could not travel

wth thair femeleys so mouch watter upon ye ground.

Apr 24 I traded ye fore sayd Indens goods & sarvd tham powder & shoat to kill geas.

Apr 25 Foully alowance of geas to our people ye first we have had since ye 12th of Nov. as pr. mess book.

Ap 27 A Inden and femely from ye Eastard to keel geas payd me his dt. which was 5 skins 1/2.

Apr 28 Employd about our shad [they are building a shed] and salted 60 geas.

May 5 Very few geas keeld by ye Nateves.

May 15 Very few geas keld.

May 19 Our gouse seson is all most over. Soum Indens traded thair feathers for brandy.

May 20 40 fish, gouse honters all came home. Ye seson over I have only 400 kild this spring. A power (poor) seson indead.

Eastmain 1750

May 19 Our gouse seson is all most over. Soum Indens traded thair feathers for brandy.

May 20 40 fish, gouse honters all came home. Ye seson over I have only 400 kild this spring. A power seson indead.

Eastmain 1751

Mar 31, 3 Indens and familys from the noret apitcht thair tents near to hount gease for me I in coredge tham all I can to kele what pouble ? I can geet.

Apr 23, I sarved 20 Indens powder and shoat to kill geas and thay all went to the goase tents and the day being St. Georges Day brocht our second cask of strong bear

Apr 26, The first gous was kild by an Inden in the evening which I gave him a botel of brandy for which is coustemaire.

May 2, I have had no geas brought in by the Indens this two day but thair festing and drinking with the Richmond Capt. I shall be 200 geas by it short as the geas fley thick for I had 25 Indens honting and 3 of them that came from the noret stays to hount which make 28 honters. I wish Mr. Potts treat had faling in soum other time of the year.

May 3, Salted 103 geas brought into day.

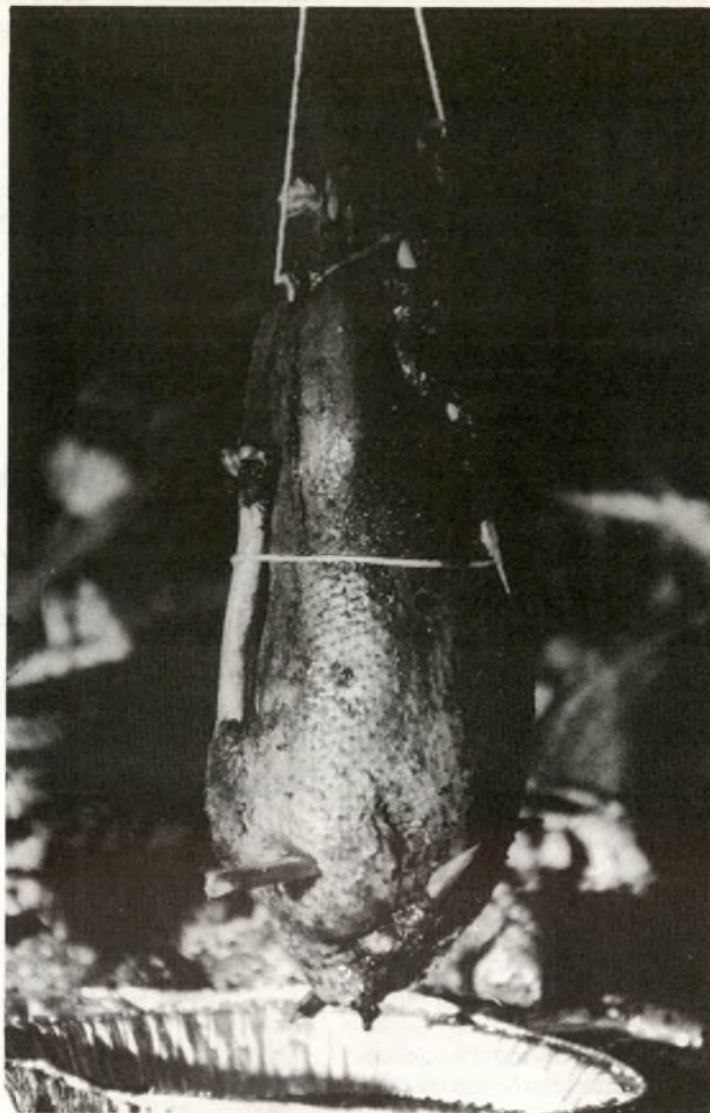
May 4, Salted 100 geas.

May 5, The Indens brought in 70 geas.

May 6, Salted 189 geas.

May 22, Our people a drawing of our blodey pickill and making fresh pickell for Do. I have had 1680 gease keeld att the East main this year and 550 brought from Albany in the fall which made 2230 geas.

Aug 30, Came in 4 cannows from the southerd. I sarved them all



powder and shoat to keel gees. I gave them about as usell and sent them away.

Eastmain 1753

May 11 Salted 50 gees.

May 15 Our gouse honters make but badly out salted 120 geas brought to day by the Indians.

May 16 Soum more of our honting Indians came in I sarved tham out powder to keel geese.

May 18 Verrey few geas flies and our river ice is torned so rotten and foul of hols that the Indians dar not crosit without being in danger of falling in so our honters on that sied is lefte of killing gees.

May 19 And we salted 140 geas.

May 20 Our river in moshon.

Eastmain 1754

Apr.20,Sat. 3 Indians from the noret to trad and 3 of our Gouse honters Pitcht thire tent hear to kell gease for the factory.

Apr.28, Sun. and our Indian gouse honters want all away to the gouse tents and I sarved tham all powder and gave all the

encoregment I could to gett what gease I can.

May 1,Wed. The first goose was keld and brought in by a Indian and I gave him a botel of brandy.

May 2,Thu. but few gease flies only two brought in by the Indians one hand a making small fether baggs for the Indians.

May 3,Fri. a great many gease fly to the noret.

May 4,Sat. sum gease brought in by the Indians and we Salted 55 for few flies and what do's verrey high.

May 16,Thu. few gease brought in by the Indians for the season is moast over.

May 18,Sat. goat 7 fish and our River Ice is goat as loo as the River's mouth.

May 19,Sun. The Indians brought in 30 gease from the Southerd verrey few flies.

May 20,Mon. our feshermen went in the Cannow and Sett 3 netts... The Indians came in with sume gease we have salted 600.

Eastmain 1757

May.5,Fri. I have 18 Men now to Kill gees..... Came an Indian and his wife and Traded some Beavor and Martons.

May.7,Sun. The Gees beginning to fly thick..... Came in an Indian and traded a few furs and took up to Hunt Gees.
 May.12,Fri. Came in 2 Indians and Traded a few Beaver and Martons and went away..... pickled a Cast qt. 105 gees.
 May.13,Sat. pickled one Cask qt. 88 Gees.
 May.15,Mon. pickled one Cask qt. 110 Gees. Compleated palisading the Burying place Round it is 15 foot Sq.
 May 17, Wed. 104 Gees.
 May.18, Thu. Serving out powder having got Gees plenty but the Indians will fall short of there Number greatly.

Eastmain 1759

Apr. 29, Tue. The Indians brought in 2 Gees the forst this spring.
 Apr.30 4 gees...the snow goes fast away got a fox in good season.
 May.3, Sat. Came In an Indian & his family and brought in a preaty good Trade I gave him Several things he Cries out Very Much of a bad winter.
 May.4, Sun. The Indians Came from the Marsh for provisions no gees to be got (From Mon. on there is report almost every day of: " recd. gees from the Indians " but no number is given)
 May.12, Sat. A good many geas from the Indians and Sarved out more powder.
 May.14, Mon. River a bricking up.
 May.15, Tue. Strict watch Red. a Great Many Gees from the Indians.
 May.24, Thu. a great many gees from the Indians & Served out more powder & shot.
 May.25, Fri. a Cask of geese qt. 130.
 May.29, Tue. and Some of them Came & Tented att the House the Goose Season being partly over.
 May 31, Thu. Pickled 2 Casks of geese
 Oct.18,Fri. the North ward Indians Came in for there Debt no gees to be seen (Recd. 233 geese for the season)

Eastmain 1761

Apr.26, Sun. see one Goos.
 Apr.27, Mon. fishing Creek is brock up the Indians brought in the forst Goose Served out powder & Shott to 10 Indians and gave them each Man a Bottle of Brandy & Tobacco as usual in order to Kill Gees (they leave for the Marsh the next day)

Eastmain 1762

May.2,Sun. Recd. 2 Gees from the Marsh.
 May.4,Tue. with a Strong thaw a Good Many Gees flew to Day.

Rupert house 1781

Apr. 16: One Indian came in for the goose hunt.
 Apr. 18: Capn. CABBAGE and his family came in for the goose hunt.
 Apr. 29: 20 geese from Indians.
 Apr. 30: Got 2 geese from Indians.
 May 10: 34 geese from the Ind.
 May 12: 64 geese by the hunters and 4 by self.
 May 16: 64 geese from the Indians.
 May 17: Much ice driving down the river.
 May 18: The ice almost out of the river.
 May 20: 47 geese from the Indians.
 May 22: Self hunting. Got 2 geese.
 May 24: 30 geese from the Indians. Recvd a letter from Mr. Atkinson

by an Indian.

May 25: Self hunting. Got 5 geese and 26 from the hunters.
 May 28: All the hunters came in. No geese flying. Gave them their concluding hunting brandy.

Rupert House 1784

May 1: Served the Inds powder and shott to hunt geese.
 May 2: Falconer went for East Main alone, as no Indians could be got at that season of the year to go with him. The hunters went to the marsh to hunt the same day.

**"May 19 Our gouce
 seson is all most
 over. Soum Indens
 traded thair feathers
 for brandy."**

May 3: Hunting but without success.
 May 4: See some geese. The first this spring.
 May 6: Hunting brot 3 geese.
 May 9: 16 geese from the hunters.
 May 10: Hunting, brot 4 geese.
 May 12: 63 geese from the hunters. Employed salting them.
 May 13: 3 geese.
 May 15: 64 geese from the hunters.
 May 19: 65 geese from the hunters.
 May 21: 1 goose.
 May 23: The ice beginning to break in the river.
 May 24: 67 geese from the hunters.
 May 25: 17 geese from the hunters.
 May 26: Employed in hunting. Brot 4 geese, 30 geese from the hunters.
 May 28: Brot 3 geese. 60 from the hunters.
 May 29: An Indian and his wife came down the river. Going to East Main to trade, but as the ice is not yet gone from the shore he is to go back for a few days longer.
 May 30: The Indn of yesterday went away. Sent a little tobacco by him to WAPACHU.
 June 2: 43 geese from the hunters.
 June 4: Hunters all came in but brot no geese

B'siddeen

This story happens along a place called the east coast of James Bay. Cree territory; other things too, I suppose. Me and my buddy Ghislain Henri, we were trying to be teachers in a village up there called Waskaganish. Some people used to call that place Rupert's House. We met a few Ruperts up there; none of 'em ever said it was his house.

Me 'n Ghislain, we're no grey owls or nothing, just visitors, but for fun we like to ski from town to town. If we can have a little adventure, we like that too. Just a little one, mind you. I wouldn't chill you with details, but you should know it's a fair ways from Waskaganish to Eastmain. A three-day ski if you want to have a good safe time. Seems they forgot to put in a Burger Queen or a strip mall. Some go so far as to say there's nothing up there at all.

I don't know about that - I'm not sure I can count the people who helped us along the way. The first day after nine hours of skiing I went through the ice to my waist, like a silly kid. Twelve frozen-pant kilometres later David Blackned welcomed us to Boatswain's Bay. I guess he still laughs right down to the hair on his toes when he thinks of me crackling into his camp, well after dark. Day two and decoys were out on Bertie Diamond's island. People were busy getting ready for geese, but there was still time for tea and a send-off in the right direction — with an escort.

Agnes Katapatuk, Jack River — at 82 years old, in the dark, she laid a floor of spruce in the cook tent and we strangers slept like babies. The cold I got from yesterday's swim was gone the next morning. Strange how many people you meet, in a land some call empty.

Day three, 45 K to Eastmain, temperature minus-18 or so, wind coming in north about 25 K. We were heading north. Wind in your forehead, wind in your chest — sucks the heat out of you, makes you wonder where your breakfast went. Day three the wind was changing and hungry. In fact that wind was so hungry it ate our map. Spit her out 'bout three miles west on the bay. 'Course we went after it, least 'til we saw we'd need water skis if we really wanted to get that map.

Turn around. Wow. Shore seems away off. Bay seems awful big without a map. Oh well. Turn around, James Bay behind us, go left, that's north, right? Sort of. We crawl up top a pile of ice and snow. Through the 'nocs we spot a rock big as a house against the shore. Between that rock and us, white, no grey snow, no place where spring seeps off the land 'tween the ice and snow of the bay. In an hour we're hunkered behind that rock, chewing on a fruit bar, chewing our next move.

Wind come around completely now, blowing warm out of the south. Surprise! A little élan skidoo pops out from behind that rock. It's Luke Tomatuk. "How're you doing, boys?" Luke says he's off to cut wood, if we follow his tracks they'll take us to his camp. Coming into that camp an hour later we find six, seven, maybe eight cords of

wood neatly stacked in snow. Dry wood. Wood that was planned long before Ghislain and I ever dreamed this trip.

In Luke's cabin there is warmth. His wife Louisa brings chairs. The rest of the cabin is chock-a-block with grandchildren. The in-between generation is back in the village making ready for geese. We set up our little stove, cook our couscous. The kids stare, but shyly; we explain how light and nutritious is this wonder food. "Give it to Michael, he'll eat anything," says an older child, and a few are brave enough to try. The look on their faces as they chew and spit — pretty close to what my nieces would look if you gave them a hunk o' beavertail.

Luke comes in as we eat. "Did you give them some tea?" he booms at his wife. Luke sits and does not appear to watch. I look around and see a plate against the window, some kind of cake with blueberries, I think. Ghislain nods with a hungry twinkle as Luke points with his lips. In Cree he says, "My wife made it this morning. Do you want to try?"

After three days of couscous and freeze-dried cardboard, cake beats the heck out of, well, just about anything. I look at Luke with my mouth full, and trying to practice my Cree, I say, "Tzegoan-oh, uu midjim?" ("What is this food?")

Luke looks a bit startled, as if I asked how to build a fire. The kids watch in sudden quiet as Luke bends close and says "...baane keig." With my kindergarten Cree I find this hard to digest, and I say, "Miinah iideyo." ("Say that again?")

Luke looks at his wife, she looks at the kids, everybody gets that

...Me ...n Ghislain, we're no grey owls or nothing, just visitors...

painful expression like you have to explain something real simple to someone who just won't understand. Luke fixes me with his eyes, and very carefully drawls out the word "...baane keig." I look at my partner Ghislain. He's looking at me like I fell out of the sky as I say, "Quoi?" ("What?")

Louisa and the kids just lose it. There are Elders, grandchildren, heck even my partner rolling on the ground laughing to bust a gut, laughing so hard you could make soup with their tears. Luke sits quiet; after a moment or two he looks around. There is silence. Luke stands up walks over puts his hand on my arm and says: "Don't you speak English, boy? It's a blueberry pancake!"

Some funny things happened after we left Luke's island and visited in Eastmain, but that's another story. As for me, I'm still trying to figure out how to speak this English language, and all that other stuff. Seems like I can't go anywhere without being reminded. Sometimes, I even think I begin to understand, but I'm probably just fooling. Myself, that is.

For Luke and Louisa — and all them grandchildren.

By Ted Kingdon

Portaging the News Home



Waskaganish's own magazine, *The Portage*, has gone national. It will come out on a monthly basis and will be available throughout Cree territory. . We visited the offices of *The Portage* at the Gathering Place building in Waskaganish and talked to its Editor in Chief, Derek McLeod. (The portage can be contacted at 819.895.2483. Ed.)

Derek McLeod: It was in May 1997 Charles Hester that me and sat down together. We talked about how print communications was such a powerful tool compared to video communication and audio communications. We talked about dreams and our dreams and what they meant for communities and the Cree nation as a whole. We also talked about a dream that I had when I was a kid, and I think Neil knows a little bit about this. (Laughter) I wanted to be in news as a journalist. And I remember growing up next door to him. He would take his camera out. We would pretend we were going after a news story. That was many many years ago. (Laughter) I guess we parted ways and then later I saw him following his dream. I guess that sort of kick started me to thinking about what I wanted to do. We started talking about a community magazine. And that's how the portage came into effect.

Do you get a bit of the reaction from the community?

Derek: I've had elders sit me down and say "I want to talk to you about what you wrote." There's feedback sometimes that I find a little shocking. People will read into a story much more than what is actually in the story. One simple sentence in the story could be construed in so many different ways. You try and cover it as unbiased as possible. But no matter what you'll never ever satisfy everybody. With most of the stories that we cover, we try to cover them in the light we feel is going to try and help the community for itself. We're right in the community it is so easy for someone to walk in and throw the paper in your face. We try to tell the stories as honestly as we can.

How will your going regional affect the focus of the stories?

Derek: We know we have to change the content of the paper, right now we're mainly focusing on Waskaganish. We know some want

to read about Waskaganish who are outside the community, their home community. We have subscribers for example in Chisasibi who have no connection to Waskaganish other than reading about it. So we want to cover people like the guy next door. So we will change the content but not the focus.

I've had people come up and tell things to write about in terms of opinions. And I get phone calls like that, when I do get them I try and encourage them to write. That's one area that should be developed in the Cree nation.

It must get hectic once in a while?

Derek: (Laughter) let's just say there some gray hairs in the past couple months. Sometimes you try and write a story to meet a deadline, you are trying to make sure they are happy with what they are getting.



A black and white portrait of an elderly woman with dark hair and glasses, smiling. She is wearing a light-colored, possibly white, blouse with a small brooch at the collar. The background is dark and out of focus.

We have recently lost one of our Elders. Philomene Trapper-Coonishish was a women of very strong traditional values and steeped in Cree traditions from a life spent on Eeyou Istchee. Philomene was in the prime of her life carrying out a Cree way of life. She was lost to us because of diabetes at the age of 65.

Philomene died of diabetes, a disease that is rampant in Cree society today.

If you are not sure of your health consult with the local health clinic.



May 5, 2000

Bear at Birth

*I open my legs to give birth.
A glowing blood red outline
of a bear
enters
into the corner
of my vision.*

*I see the grandmothers
who pushed life into this world.*

*The top of baby's head
peeks out from my body.*

*Bear, give me strength to deliver
this baby into the bloodline
my grandmothers made before me.*

Margaret Orr

(Margarets poem in the last issue on page 19 didn't have Margarets credit. We regret the omission. Ed.)

...with Tom Jackson's ponytail...

After weeks of trying to get an exclusive interview with Cree thespian Tom Jackson we had to settle for his ponytail. We met in the shadows at a secret location. The following is an excerpt of what transcribed.

Nation: Hello, little ponytail.

Ponytail: (silence...)

Nation: What's wrong, little ponytail?

Ponytail: I'm lonely. I wish Tom would grow a friend for me.

Nation: How old are you anyway?

Ponytail: Tom and I have grown very close over the years. I'm almost twenty, but I know I look thirty.

Nation: I know.... How does it feel to be so attached to Tom's scalp?

Ponytail: It feels good sometimes. I have roots here, you know.

Nation: Who's your stylist?

Ponytail: I don't know...Tom never introduces me to anyone.

Nation: Do you ever get dressed up for parties?

Ponytail: Tom usually chooses what I wear. I just hang around most of the time.

Nation: What's the most interesting thing about being Tom's ponytail?

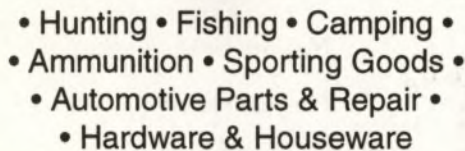
Ponytail: I get to meet lots of other famous ponytails. Buffy Ste. Marie, Shania Twain, Neil Young, Willie Nelson. You know the type.

Nation: Are you well cared for?

Ponytail: Yes, once a week Tom uses a deep conditioning hot oil treatment on me. I tangle easy.

Nation: Is there anything else you'd like to add about being the famous ponytail of Tom Jackson?

Ponytail: Behind every great man is a ponytail, I'm the ponytail behind the man.



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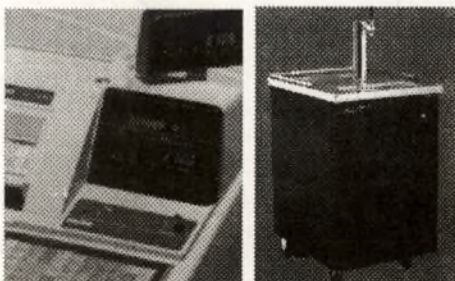
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EVERY WOMAN SHOULD HAVE...

..one old love she can imagine
going back to... and one who reminds
her how far she has come...

..enough money within her control to move out and rent a place of her own even if she ever wants to and needs to...

...something perfect to wear if
the employer or date of her dreams
wants to see her in an hour...

...a youth she's content to
leave behind...

...a past juicy enough that
she's looking forward to retelling it
in her old age...

...the realization that she is actually going to have an old age and some money set aside to fund it...

...a set of screwdrivers, a
cordless drill, and a black lace
bra...

...one friend who always makes
her laugh.., and one who lets her
cry...

...a good piece of furniture
not previously owned by anyone else
in her family...

...eight matching plates, wine glasses with stems, and a recipe for a meal that will make her guests feel honored...

...a resume that is not even
slightest bit padded...

...a feeling of control over
her destiny...

...FOR WOMEN

EVERY WOMAN SHOULD KNOW

...how to fall in love without
losing herself...

...how to quit a job, break up
with a lover, and confront a friend
without ruining the friendship...

...when to try harder, and
when to walk away...

...how to have a good time at a
party she'd never choose to attend...

...how to ask for what she
wants in a way that makes it most
likely she'll get it...

...that she can't change the
length of her calves, the width of
her hips, or the nature of her
parents...

...that her childhood may not
have been perfect..., but its
over...

...what she would and wouldn't
do for love or more...

...how to live alone..., even if
she doesn't like it...

...whom she can trust, whom she
can't, and why she shouldn't take
it personally...

..where to go... be it to her
best friend's kitchen table..., or a
charming inn in the woods...
when her soul needs soothing...

..what she can and can't
accomplish in a day..., a month, and
year...

JOB OPPORTUNITY



1 of 3

Position: Program Director/Head Counsellor

Term: Temporary - Full Time Position (June 5th to June 30th, 2000)

Salary: According to the Waskaganish Wellness Society's Salary Scale

Duties: As per Job Description

The Waskaganish Wellness Society is presently seeking applications for the temporary position of Program Director/Head Counsellor. The successful candidate will be required to coordinate, plan, develop and implement the **RESIDENTIAL SCHOOL SYNDROME** Traditional Healing Program. We are seeking a highly motivated individual with excellent organizational, coordinating, time management, leadership and professional counselling skills.

Please refer to the attached Job Description for further details.

Applicants must submit their resume, references and other documents no later than **May 10, 2000 at 4:00 p.m.** to the attention of:

**Susan Esau
President
Waskaganish Wellness Society
P.O. Box 419
Waskaganish, Quebec
J0M 1R0**

Note: Only those selected for interviews will be contacted.

Job Description

Functional Responsibility:

Due to the professional nature of this position, the incumbent must be prepared to work independently, but within the confines of the position description and the professional ethics of the Canadian Association of Professional Social Workers.

Qualifications:

- Must have a Bachelor's Degree in Social Work or human services or equivalent combination and experience.
- Must have knowledge and/or some experience in the field of health and social work.
- Provide leadership for counselling team of the Wellness Society.
- Ability to work independently with minimum supervision.
- Must maintain a sober and balanced healthy lifestyle both at work and outside.
- Understanding and good knowledge of Cree culture, language and community issues.
- Proficiency, integrity and honesty are essential character qualifications.
- The applicant must speak English, while Cree and French would be an asset.



Major Responsibilities:

1. Develop, implement and evaluate individual/group treatment plans, based on referral reports, or clients' stated needs;
2. Provide individual counselling sessions and case conference information on a per needs basis;
3. Provide positive encouragement and support to all ethics and confidentiality, applied to both case management and other work relationship;
4. Provide supervision to ensure the counselling team carries out the following:
 - *That all counselling documentation to written within 24 hours of contact;*
 - *Individual counselling reports on client progress;*
 - *Daily client file updates;*
 - *Daily attendance;*
 - *Case conference;*
 - *Lead/facilitate crisis counselling team meeting;*
 - *Any other relevant information and other details for documentation of case files are met.*
5. Prepare and present lectures, group therapy sessions, life skills activities, and special events as per schedule;
6. Develop, coordinate and implement with assistance from counselling team three or four different recreational activities during the treatment cycle;
7. Maintain and upgrade present resource material and activities that are utilized for application in the program;
8. Prepare and present written topic lectures and structured exercises, submit these written resources to the Wellness Society in standardized form for use within the counselling team;
9. Ability to develop, initiate, implement, and evaluate a training program for assistant counsellors and counsellor trainees/aides prior to inception of Traditional Healing Program;
10. Support and facilitate treatment program design workshops; provide case management; leadership; initiate debriefing circles; present ideas and materials for implementation of the treatment program during treatment;
11. Ability to develop and provide an Aftercare plan on all clients assigned to caseload prior to discharge from program;
12. Participate with regular attendance in all client case conferences, staff meetings, in service training sessions, and other meetings as required by the Wellness Society;
13. Provide a written final activity and evaluation report for the program;
14. Carry out any other related duties as directed by the Executive Director and/or Board of Directors.

Treatment Program Offered by Waskaganish Wellness Society
(Residential School Syndrome)

What is the purpose of the Treatment Program

- To facilitate the healing process among residential school survivors and their families.
- To promote cultural revival through spiritual connection with the land (creation).
- To provide the tools and techniques for the family to live a healthy Lifestyle (Wholistic Approach=Physical, Mental, Emotional, Spiritual and Social).

How will the Treatment Program meet the needs of the community

- Address specific needs of those individuals suffering from the residential school syndrome.
- Help those community members who may suffer from the Intergenerational effects of trauma caused by the residential school experiences.
- Provide wholistic healing by utilizing traditional methods.

Overview of Proposed Treatment Program



3 of 3

The Traditional Healing Program will be culturally appropriate by the utilization of the Cree language and tapping into the Knowledge of Native resource people and Elders. Traditional healing methods and a Native-oriented setting will be used to better meet the needs of the Cree people of Waskaganish and surrounding communities.

All counsellors, staff and resource people will be Native people who have training and relevant work experience in the field of residential school syndrome issues. Elders will play a special role in providing advisory and counselling services in the program. Healing methods will focus on traditional Native methods which foster the wholistic well-being of residential school survivors and their families. Another important aspect will be the use of the Cree language throughout the program. The natural environment is most suitable to facilitate healing for residential school survivors. Re-connection to Creation and cultural/spiritual revival are vital elements of this traditional healing program.

The five main components of the Traditional Healing Program consists of:

- 1) Our Journey as Native People will create awareness and understanding of the main phases or eras which we as Native people have experienced. The main historical phases will focus on the pre-contact, contact, post-contact and the future. Participants of this program will gain understanding of where we have come from (pre-contact); what we have experienced and what we have lost specifically through the residential school era (contact); the results of residential school experience and why we are in a dysfunctional situation (post contact); and lastly and most importantly, how we can deal with residential school issues through healing and empowerment so that we can work towards to healthier and brighter futures for ourselves and our families.
- 2) Inner Child Healing will focus on the individual healing processes through inner discovery. Participants will be guided and counselled through their childhood issues which are related to residential school experiences by themselves, their parents, spouses and other family members. Any childhood issues which people may need to release (with understanding) will be the focus of this part of the program.
- 3) Promoting Healthy Lifestyles will help participants to develop and practice positive ways of dealing with everyday life. Knowledge and skills which may have been lost because of the residential school experience will be explored. Communication skills, learning to express oneself and the building of self esteem and self confidence will be components in this section. Parenting skills, revival of Cree culture and positive ways of coping with addictions will be also covered in this section.
- 4) Crisis Intervention is an area which will equip individuals with skills to deal with everyday and traumatic crises in a positive way. Intervention on crisis situations will be taught through practical methods such as role playing and group work. Proper procedures and protocol, in dealing with tragic events in the communities, may also be covered in this segment.
- 5) After Care/Follow-up is an important concluding session to this program. Participants will learn about after care issues to help them maintain a strong system after they leave the program. Peer counselling skills which will teach participants to help themselves and support each other. Networking with existing services will be stressed as well as the importance of on-going counselling after completion of program.

Starting date of Treatment Program

The Waskaganish Wellness Society received funding from the Aboriginal Healing Foundation so that people in the James Bay Region could start the recovery process of the Residential School Syndrome. The Tentative starting date for this program is scheduled for Monday, June 05 (travel day) and is expected to run through to Friday, June 30, 2000. Intake forms for the interested individuals are available by calling the Wellness Center. Individuals from outside of the community are responsible for their own travel. Once in the program your lodging, meals and boat travel to Maclean's Camp will be provided. Certain conditions must be followed by all participants of the program. Only 15 individuals will be accepted into the program. Applicants must submit a half page or more, stating their interest in the program/what you want to change or understand in your life. If you have any questions about the Treatment Program, please phone the Waskaganish Wellness Center at (819) 895-2204 or fax the Center at (819) 895-2034.

CLASSIFIEDS

100-BIRTHS

It's a girls! Congratulations to Cindy Coonishish and Jason Serafinowicz on the birth of their daughter Christie Coonishish on march 23, 2000 in Val d'Or at 7:29 pm. weighing exactly 7 lbs. Love and best wishes, Jennifer S. and Ryan Happyjack (Montreal)

Congratulations to Isaac Swallow and Sonia Wyldé on the birth of their precious baby girl Joni Alicia Stephanie on November 27. Weighing 5 lbs. 6 oz. (Chisasibi) With love, Larry and Dolores.

101-BIRTHDAYS

Birthday greetings going out to a special baby sister Laura Wapachee. Get to know yourself - what you can do and what you cannot do - for only you can make your life happy. Believe that by working, learning and achieving - you can reach your goals and be successful. Believe in your dreams and dreams can become a reality. Always believe in yourself! Happy 18th Birthday and take care of yourself. Good luck with your plans and may you succeed in achieving your goal. Love: Brenda-Rose W.Jolly (Nemaska)

Happy Birthday to our auntie Laura Wapachee. N'jabooweh

Laura, shash 18 daw...Happy Birthday and many more to come... Take care of yourself Love Always: your nieces Valerish and Patricia Jolly (Nemaska)

We would like to wish our daughter Valerie Tanya-Rose a happy 5th birthday on May 27. Valerie, you're getting old too fast but haven't really grown, you're already going to be turning 5 years old. You're still the same height when you turned 4 years old. Take care of yourself and don't yeahimsoo too much. Happy Birthday and may the good lord bless you with many more birthdays. Love always: Mommy and daddy (Brenda-Rose & Joseph Jolly) xoxoxox

I would like to say happy 19th Birthday to a vary special personne in my life Jeremy james diamond On april,19. I hope you have a great time on your birthday P,S take-care of your self. ILYOU!!! from:me you know WHO?

Wishing my dad, Eddie Pash, a wonderful birthday on May 2nd. I hope you enjoy your birthday as well as your goose break. It would have been nice to spend it with you but time doesn't permit. Please, don't forget how much we love you

and wish you all the best on your birthday and everyday. All our love, Janie, Archie and children (Franklin too).

Elizabeth Doris Snowboy will be celebrating her birthday on May 9th. I would like to wish you all the best and only the best which is not always possible but you can make the best out of it. Because you deserve it! Love always, your sister and most of all your friend, Janie

David-John Pash's birthday is on May 2nd which I am sure he will enjoy. Happy birthday and many more birthdays and geese too. From your cuz, Janie.

102-WEDDINGS

Congratulations to Charlene Swallow and Leslie Mayappo on their wedding day on November 26, 99. Wishing you both happiness together. From Larry, Delores and Kerrienne.

104-GRADUATIONS

Belated congratulations to Rachel Etapp who about three months ago received her DEC at Dawson College, I'm so very proud of your achievement. Never once did you give in when you were discouraged. I

admire your determination in achieving you goal. Now everything falls into place. I sure am. I also want to wish you well with your studies at Concordia University and your new job. Congratulations sister. It looks like you made it. From sister Angela EH.

200-ANNOUNCEMENT

Take notice that, Mary Ann Polson, Address, 34 Poplar Street, waswanipi, Quebec, JOY 3C0 will present to the director of Civil Status, demand change of name to Caroline Mary Ann Polson, April 17, 2000.

300-PERSONALS

To Sarah Ottereyes from Nemaska, Your presence is a present to the world...You're unique and one of a kind...Your life can be what you want it to be - Take one day at a time. Count your blessings, not your troubles...You'll make it through whatever comes along - Within you are so many answers Understand, have Courage and be Strong. Realize that it's never too late - Do ordinary things in an extraordinary way - Have health and hope and happiness - Take



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CLASSIFIEDS

the time to wish upon a star - And don't ever forget...for even a day...how very special you are. Hope you had a safe and enjoyable Goose Break! From your Guardian Angel

Happy Mother's Day to my step-mother, Juliet Rupert-Pash. I would like to take this opportunity to wish you the best and hope you enjoy your days with us. Thank you for everything that you have done for me and my kids. From Janie
Happy Mother's Day to all my aunts, Connie Pepabano, Emily Wash, Maudie Rupert and Nancy Sheshamush. Love you all and thanks for everything that you have done for me and my sisters. If you only knew how much we appreciate it and love you for it. Don't ever, ever forget that you mean alot to us. From Janie

Winnie Jonah-Moar from Waskaganish deserves a very special Happy Mother's Day wish because she is a wonderful mother and grandmother. We love you very much and wish you happiness and love on this special day. From Janie, Archie, April, Archie Jr., June and Angie

Looking for a roommate to share a large 5 1/2. Must be a student or professional and a non-smoker. Good location near downtown and all amenities. Call 849-2553.

Anyone that has pieces of hide. Tanned or not tanned. Can they send it to me in Montreal. I use it to wrap my dreamcatchers. Thank you. My adress is, Robie Nichols, 1923 St. Germain, Montreal Est Quebec, H1W 2T5

700-PENPALS

LISTEN UP PEOPLE!!!! I would like to say Happy Easter to my family from Great Whale River, my grandparents, my uncles, my brothers, and my loving dad!!! My other family in Chisasibi, My grandparents, my aunties, my cousins, my uncles, and my loving mom!!!

And to the cheezo family in Eastmain.... **HAPPY EASTER TO YOU TOO...** Love Always Andrea xox

SCF's seeking penpals, any gender between ages 22-30 of any community. We look forward to hearing from you so just email us to frisky_foxes@hotmail.com or write to frisky foxes C/O P.O.Box 263 Moosonee ON POL-1Y0. Hope to hear from you soon, We'll write back ASAP.

Hi! We are looking for penpals of any age, male or female. We enjoy receiving and writing letters of the Cree Nation. We promise to rely ASAP. Please write to: Penpal, 244 Riverside Drive, Apt. # 202, Sudbury, Ontario, P3E 1H3

Anyone looking for penpals. Well here is your chance. E-mail me at:Lakiwa69@hotmail.com I'm from one of the 9 cree communities. I'm 17 years old/female. I'll be interested to hear anyone.It does'nt matter female or male. (any age). So i'll be looking forward to hear someone.

E-MAIL PALS WANTED:age doesn't matter,m/f? still doesn't matter. just e-mail me soon or when you can.i will answer every one of them. v_005@coolgroups.com

SCF seeking email penpals between the ages of 17-22 of any community. I'm 18, 5'7" and I love to make new friends. Looking forward to hearing from y o u ! Dreamwhisper_excitemail.com. I'll be waiting.

Seeking email pals between the ages of 17-23. male/female. Anyone would like to reply to me please email me at Glacier@hotmail.com. Hoping to hear from you soom. Peace.

To all the people that enjoy receiving or sending e-mails. We are two native guys looking for e-mail penpals between the ages of 17 to 25. We promise to respond if we receive letters. Our goal is to make friends with

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you people who enjoy making friends through e-mails. Our e-mail addresses are Hab Boss @excitemail.com and T Bosum@excitemail.com. Hope you write to us. Later.

Hi! To the youth of Cree Nation.I am looking for some penpals at any age females or

males.I'd love to have penpals and to be friends with anyone around the james Bay area. E-mail me at: friendshipcampus@Hotmail.com. I promise to reply A.S.A.P ! I enjoy meeting new people and making new friends.

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